A U M

What is meant by "the City of Brahman"? That from which, O pure one! all things emanate, that wherein they are sustained, and that whereunto they finally return, is Brahman, the formless.—*Yagnavalkya-Samhita.*

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MODERN APOSTLES AND PSEUDO-MESSIAHS*

THERE has probably never been a period within our recollection more given to the production of "great missions" and missionaries than the present. The movement began, apparently, about a hundred years ago. Before that, it would have been unsafe to make such claims as are common in the present day. But the revelators of that earlier time were few and far between compared to those who are to be found now, for they are legion. The influence of one or two was powerful; of others, whose beliefs were dangerously akin to a common form of lunacy—next to nothing. All will recognize a wide difference between Anne Lee, whose followers flourish at the present time, and Joanna Southcote, whose hallucination long ago, and in her own day, excited smiles from rational people. The venerable Shaker lady, the "Woman" of Revelation XII, taught some truths amid confused ideas as to their practical working. At least, in a rather loose age, she held up an ideal of pure living which must always appeal to the spiritual nature and aspirations of man.

Then followed a period of moral decadence in the messianic perceptions and works. The polygamy taught and practised by Joseph Smith and Brigham Young has been one of the strangest features of any modern revelation or so-called religion. Zeal and martyrdom were both illustrated in these leaders of the blind—the one without knowledge, and the other worse than useless. It was a prophecy of more lawless prophets, and more disastrous followings.

With the spread of the spiritualistic cult, the Messiah craze has vastly increased, and men and women alike have been involved

* This article was first printed by H. P. Blavatsky in *Lucifer* for July, 1890.

in its whirlpools. Given, a strong desire to reform somehow the religious or social aspect of the world, a personal hatred of certain of its aspects, and a belief in visions and messages, and the result was sure; the "Messiah" arose with a universal panacea for the ills of mankind. If he (very often she) did not make the claim, it was made for him. Carried away by the magnetic force, the eloquence, the courage, the single idea of the apostle *pro tem,* numbers, for very varied reasons, accepted him or her as the revelator of the hour and of all time.

With burning indignation at the enthralment of womanhood in marriage, Victoria Woodhull arose to proclaim freedom. The concentrated forces within and around her withstood insult, calumny, and threats. What her exact utterances were, or what she meant herself, it is not easy now to discover. If she indeed preached free love, she only preached woman's damnation. If she merely tore down social veils, and rifled whited sepulchres, she did the human race a service. Man has fallen to so material a level that it is impossible to suppress sexual passion—but its exaltation is manifestly his ruin. Some saw in her teachings a way of liberty dear to their own sympathies and desires, and their weaknesses and follies have for ever dealt a death-blow to any real or imagined doctrine of free love, upheld no matter by whom. Victoria Woodhull grew silent, and the latest interpretations of the Garden of Eden and the fall of man, with which she has broken the silence, do not approach anywhere near in truth and lucidity to Laurence Oliphant's inspirational catches at the meaning of some of those ancient allegories in the book of Genesis. Blind as he was to the key of human life in the philosophy of reincarnation, with its impregnable logic, he gave some vivid side-glimpses of truth in his *Scientific Religion.*

Yet Victoria Woodhull should have her due. She was a power in the land, and after her appearance, which stirred up thought in the sluggish, it became more possible to speak and write on the social question, and its vast issues. So much plain-spoken and acted folly created a hearing for a little wisdom.

After this, in the spiritualistic field, many lesser lights stood forth. Some openly advocated sexual freedom, and were surrounded by influences of the most dangerous order. The peace and happiness of many a home have been wrecked by these teachings, never more to return. They wrecked the weak and unwary, who reaped hours of agony, and whom the world falsely regarded as wicked. The crusade at last against these more open dangers of spiritualism became fierce, but although publicly denounced—an Oneida Creek never could become popular!—the disguised poison creeps about in underhand channels, and is one of the first snares the mediumistic inquirer into Spiritualism has to beware of. "Affinities" were to redeem the world; meanwhile they have become a bye-word. There is an unwritten history in Spiritualism which none of its clever advocates will ever record. Some of its latest Messiahs and their claims are ignored, and their names hardly

mentioned, but we hear nothing of the hot-house process by which their abnormal condition was produced. Certain of these have been, verily, the victims of their belief—persons whose courage and faith in a more righteous cause would have won them lasting victory. And certain of these are mad vortices in which the inexperienced are at last engulfed. The apotheosis of passion, from the bitter fruit of which man has everlasting need to be redeemed, is the surest sign of moral degradation. Liberty to love according to the impulse of the senses, is the most profound slavery. From the beginning nature has hedged that pathway with disease and death. Wretched as are countless marriages, vile as are the man-made laws which place marriage on the lowest plane, the salvation of free-love is the whisper of the snake anew in the ear of the modern Eve.

No one denies that there are aspects of Spiritualism which have been useful in some ways. With this, however, we have nothing to do. We are pointing now to the way in which it has accentuated a common illusion.

The claims to final appropriation of the prophesied year 1881, the two witnesses, and the woman clothed with the sun, are so varied and diverse that there is safety in numbers. A true understanding of Kabbalistic allegory, and the symbolic galleries and chambers of the Great Pyramid, would at once disperse these ideas, and enlighten these illuminations. To distinguish the white rays of truth from influx from the astral sphere, requires a training which ordinary sensitives, whether avowed spiritualists or not, do not possess. Ignorance emboldens, and the weak will always worship the bold.

Some of these apostles denounce alike Spiritualism and Theosophy; some accept the latter, but weave it anew into a version of their own; and some have apparently arisen, independently of any other cult, through the force of their own or somebody else's conviction.

No one can doubt the poetical nature of the inspiration of Thomas Lake Harris. He had an intellectual head and a heart for poetry. Had he kept clear of great claims, he would have ranked at least as a man of literary ability, and a reformer with whom other reformers would wish to shake hands. His poem on *Womanhood* must echo in every thoughtful heart. But the assumption of personal privilege and authority over others, and "affinity" theories, have stranded him on a barren shore.

There is an avowed re-incarnation of Buddha in the United States, and an avowed re-incarnation of Christ. Both have followers; both have been interviewed and said their best. They and others like unto them have had signs, illuminations, knowledge not common to men, and events pointing in a marked way to this their final destiny. There has even been a whisper here and there of supernatural births. But they lacked the clear-seeing eye which could reduce these facts to their right order, and interpret them aright. Kings and potentates appear, and dreamers of dreams, but

there is never a prophet or Daniel in their midst. And the result is sorry to behold, for each seems to be putting the crown upon his own head.

If Theosophy had done nothing else, it would have made a demand on human gratitude in placing the truth and falsehood of these psychic experiences, unfoldments, or delusions as the case might be, plainly before the people, and explaining their *rationale*. It showed a plane of manhood, and proved it unassailably to a number of persons, which transcends any powers or capacities of the inspirational psychic who may imagine himself or herself to be a messenger to the world at large. It placed personal purity on a level which barred out nine-tenths of these claimants from all thought of their presumed inheritance, and showed that such a condition of purity, far transcending any popular ideal of such virtue, was the absolute and all-essential basis of spiritual insight and attainment. It swept the ground from under the feet of those poor men and women who had been listening to the so-called messages from the angels, that they were the chosen of heaven, and were to accomplish world-wide missions. The Joan of Arcs, the Christs, the Buddhas, the Michaels, were fain to see truths they had not dreamed of, and gifts they had never possessed, exercised in silence and with potent force by men whose names were unknown even to history, and recognised only by hidden disciples, or their peers. Something higher was placed before the sight of these eager reformers than fame: it was truth. Something higher than the most purified union between even one man and one woman in the most spiritual of sympathies, was shown; it was the immortal union of the soul of man with God. Wherever Theosophy spreads, there it is impossible for the deluded to mislead, or the deluded to follow. It opens a new path, a forgotten philosophy which has lived through the ages, a knowledge of the psychic nature of man, which reveals alike the true status of the Catholic saint, and the spiritualistic medium the Church condemns. It gathers reformers together, throws light on their way, and teaches them how to work towards a desirable end with most effect, but forbids any to assume a crown or sceptre, and no less delivers from a futile crown of thorns. Mesmerisms and astral influences fall back, and the sky grows clear enough for higher light. It hushes the "Lo here! and lo there!" and declares the Christ, like the kingdom of heaven, to be within. It guards and applies every aspiration and capacity to serve humanity in any man, and shows him how. It overthrows the giddy pedestal, and safely cares for the human being on solid ground. Hence, in this way, and in all other ways, it is the truest deliverer and saviour of our time.

To enumerate the various "Messiahs" and their beliefs and works would fill volumes. It is needless. When claims conflict, all, on the face of it, cannot be true. Some have taught less error than others. It is almost the only distinction. And some have had fine powers imperilled and paralysed by leadings they did not understand.

Of one thing, rationally-minded people, apart from Theosophists, may be sure. And that is, service for humanity is its all-sufficient reward; and that empty jars are the most resonant of sound. To know a very little of the philosophy of life, of man's power to redeem wrongs and to teach others, to perceive how to thread the tangled maze of existence on this globe, and to accomplish aught of lasting and *spiritual* benefit, is to annihilate all desire or thought of posing as a heaven-sent saviour of the people. For a very little self-knowledge is a leveller indeed, and more democratic than the most ultra-radical can desire. The best practical reformers of the outside abuses we have known, such as slavery, deprivation of the rights of woman, legal tyrannies, oppressions of the poor, have never dreamed of posing as Messiahs. Honor, worthless as it is, followed them unsought, for a tree is known by its fruits, and to this day "their works do follow them". To the soul spending itself for others those grand words of the poet may be addressed evermore:—

"Take comfort—thou hast left behind
Powers that will work for thee; air, earth, and skies;
There's not a breathing of the common wind
That will forget thee—thou hast great allies;
Thy friends are exultations, agonies,
And love, and man's unconquerable mind!"

With the advent of Theosophy, the Messiah-craze surely has had its day, and sees its doom. For if it teaches, or has taught, one thing more plainly than another, it is that the "first shall be last, and the last first". And in the face of genuine spiritual growth, and true illumination, the Theosophist grows in power to most truly befriend and help his fellows, while he becomes the most humble, the most silent, the most guarded of men.

Saviours to their race, in a sense, have lived and will live. Rarely has one been known. Rare has been the occasion when thus to be known has been either expedient or possible. Therefore, fools alone will rush in "where angels fear to tread".

SPECTATOR.

SECRET DOCTRINE EXTRACTS*

More than one great scholar has stated that there never was a religious founder, whether Aryan, Semitic or Turanian, who had *invented* a new religion, or revealed a new truth. These founders were all *transmitters*, not original teachers. They were the authors of new forms and interpretations, while the truths upon which the latter were based were as old as mankind.

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* From the Original Edition, Vol. I, p. xxxvi; see Vol. I, p. 20, Third Edition. (Introductory).

AFTER DEATH STATES

(Continued)

IF Occultism is to be anything more than a confusion of tongues to us even although its statements are made in plain English, we have to understand its definitions and principles. If understood its statements have to be applied to our experiences, if they are to shed any light on what is going on in and around us all the time.

Theosophy or Occultism is not a system or form of belief or opinion, but an exposition of the Laws of Being and Action. The philosophy of theosophy is a knowledge of the laws which govern the evolution of the physical, astral, psychical and intellectual constituents of nature and of man. Occultism is the conscious application of those laws. To whatever extent any man understands the laws of nature and of his own being he is a Theosophist. To whatever extent he consciously employs his knowledge he is an Occultist. In a moral sense, to whatever extent he seeks knowledge or employs the knowledge so far acquired in his evolution for the sake of others, to that extent he is on the Right hand path; if otherwise, it is conscious or unconscious Black Magic.

Every man is, therefore, on the road towards becoming a full-fledged Adept in Practical Occultism, Black or White, however many incarnations away that consummation may be. Every action and every effort we make of any kind tends in one or the other direction, and is cumulative, for there is no loss or detriment to one's efforts in any direction.

When H. P. Blavatsky and William Q. Judge wrote and spoke of Theosophy and Occultism, whether to the public at large or to individual students, they did so with knowledge. Anyone may test their knowledge for himself and make it his own, slowly or rapidly, according to his own present nature, the use made of what they gave, and his opportunities.

Their method was to deal with the mind of the race and of the individual as they found it. There is no other way than this, either to teach, as they did, or to learn, as we aspire to do. We have, each of us, to take stock of our own nature and surroundings, our own mental and moral possessions, to the best of our ability, in order to separate between the good and the bad, the true and the false, in ourselves. We have then consistently and persistently to strengthen the good and extirpate the bad, to rely on the true and disregard the false, to use the temporary for the sake of the eternal. No one else can do these things for us.

We have to stand ready at every instant to reject what we have learned, what we believe, what we desire, to disregard what we have been accustomed to call ourselves, and to place our whole reliance on fixed, unwavering determination to embody in ourselves what we see to be the true and unchanging principles of all evolution. It is not an easy path, and comparatively few men have come to that

point in their evolution where they are ready to make the Great Resolve, or making it, to hold fast despite all temporary failures and defeats. It is for such that H. P. B. and W. Q. J. came into the world, and it is for them that we write, that we may thereby all become the better able to help and teach others. We need not be discouraged, either by our own mistakes and misapplications, or by those of others. We can try, we can ever keep trying; "twenty failures are not irremediable if followed by as many undaunted struggles upwards." Is it not thus that all progress is achieved?

We have spoken of the physical, astral, psychical and intellectual constituents of man and of nature. As twentieth century human beings we all know a good deal of the physical constituents; but of the others we are largely in ignorance; or, what is worse than ignorance, we have a large amount of "head learning" and erroneous ideas in regard to them. These must be replaced by truer understanding and perceptions, and the process is gradual, as are all of nature's processes. True knowledge comes slowly and is not easily acquired. This is especially true of the great difficulties which confront the student, both in his own nature and outwardly, in the attempt to understand the nature and laws of the astral, psychic and intellectual worlds. Those who are eager for magical powers and the results that are supposed to flow from their exercise are likely to grow impatient and rebel against the apparently slow progress made at first, and at the amount of what is to them purely theoretical and metaphysical study that is requisite. Yet we all ought to see that we are entering upon the exploration of what are to us utterly unknown fields, and give to our teachers some credit for wisdom and experience; otherwise why do we choose them as guides?

Occultism teaches the Unity of all in nature and sees nothing "dead" anywhere. All is life, and each "atom" is a Life, and has its astral, psychic and intellectual constituents, in addition to the physical, the same as man has. Everything in nature, visible and invisible, is alive and conscious, in its own degree and on its own plane of perception and action. The whole universe is made up of almost endless series of sentient beings. They vary infinitely in their respective degrees of consciousness and intelligence. Some are far above man in intellectual and moral grandeur and power. Others are far beneath him. But they are all in evolution, all spiritual in their essence, all under the same law of Karma, and all either have already passed through the man stage, are now in that stage, or will some day arrive there. Throughout, there is a progressive march towards a higher form of life.

It is on the perception of these essential truths that we have to recognize the existence in and around us of other conscious beings besides the spirits of the dead; to recognize that Man is a Soul. His various bodies or "sheaths of the Soul" are composed of lives of the various planes in nature. It is because of this that he is a "man", that is, a self-conscious thinker. Some of these sheaths are unknown and unsuspected, or misunderstood, by the man himself,

even although daily using all of them at every instant. Some of them—all of them—are infinitely finer, and all of them but one very much more durable than the physical body of the living man. Being composed of Lives of vastly differing degrees of consciousness and intelligence, each of these sheaths of the Soul of man has qualities, functions, attributes and powers, differing from the others. Some of them possess wide ranges of independent activity when consciously directed, or when freed in various ways from their ordinary and normal limitations. Each human being is in fact an epitome of the whole of great nature, and hence sprang the old saying, "as above, so below; man is the microcosm of the macrocosm."

The sheaths of the soul are in fact seven, but it is sufficient to speak of only five of them, for we may include the real man and his three finest sheaths in one and call them the Ego, the self-conscious, reincarnating, permanent Soul, or Spiritual Being. The other sheaths may here, for convenience, be called his intellectual,[1] his psychic,[2] his astral,[3] and his physical sheaths.[4] These also may be taken all together and, together with the Ego, constitute the personal, waking, living human being which each one of us is, here and now. The only one of the sheaths we can see is the physical body, but the others are all there, acting in, on and through it, and in, on and through each other, as the Man directs, and reacting in turn on him and on each other. The separation, the distinctions and differences, are not in space and time, but in consciousness and the modes of its actions. Physical action, astral, psychic, and intellectual action, go on concurrently in each of us all the time, sometimes concordantly and sometimes discordantly, according as the real purpose of evolution is being fulfilled, consciously or unconsciously to the personal man; and varying in nature and manifestation accordingly as one or another of the sheaths of the soul is used as the fulcrum of the action.

The four lower sheaths are constantly changing, some slowly and some more rapidly, the physical body being the least stable of all. None of them is permanent, but it sometimes takes thousands of years for the longest lived of the four lower sheaths to "die", that is, to dissolve into its constituent lives. For "man" dies, not one death, but several, in the great cycle of a single "personality." There is first the ordinary physical existence (speaking from this plane of perception), followed by the death of the physical body. The man remains unaffected and unconscious of what *we* call the "great change;" his consciousness is transferred to and centered in the astral sheath without his being actually any more aware of the transition than the new-born infant is aware of the "great change" from ante-natal existence to birth. Next he has his astral existence and the death of that sheath, followed by his "birth" into the devachanic body, to be followed by his life term in that sheath of the soul, and *its* final dissolution or "death;" this is followed in its turn by a re-centering of the consciousness in the astral state, terminating

in a new physical incarnation. The astral and devachanic states of consciousness together constitute what may be called the psychic existence of the personality unimpeded either by the physical or intellectual states which are there either dormant or subordinated to the ruling states. On the termination of the devachanic state and the dissolution of the "personal sheaths," it is the *Ego* who returns to another incarnation, not the ex-personality, which has ceased to be and which no more returns than does the day that has passed. Only its experiences remain, in the higher sheaths, to be added by the real Man to the sum of his character and tendencies. This *metempsychosis,* or series or changes in the Soul, under the Karma of its own generating, will, in the end, constitute its Evolution into the full flower of perfected Being, never again to "fall into error or delusion," because it will never more identify itself with any state of consciousness, any *form* of action or being, but remain in Union with the Spirit and live a conscious existence in Spirit, no matter what form or state it may enter.

When all this is fully understood and grasped by the student of Occultism he can see in it the explanation of every "missing link" in science; every "mystery" in religion; every "problem" of philosophy; every apparent contradiction and confusion in nature; "good" and "evil" in himself and in others become understandable, and "universal brotherhood" as a fact in nature and as a practice for himself becomes the Key to the riddle of Life. He sets out to experience, to observe, to study, to apply, in all the affairs of life, in all the departments of his being, the great Truths of which he has gained perception, and thus progresses towards final "emancipation" from "ignorance"—the delusions of separateness.

One of the earliest steps in this progress is the recognition, under the principle of the Unity of all in Nature, that all differences are relative, not absolute. There is an infinite multiplicity and diversity of perceptions, of instruments and of actions, but they all exist in the One, spring from it, and return into it. Each being is bound to all other beings by the triple thread of Identity in essential nature, the Identical nature of Intelligence, the Identical nature of Action. Our immortality does not depend upon separateness, but upon inherent Unity. Individuality means undivided, and depends upon the acquisition by the Unit of the knowledge of the Whole. That Knowledge is gained, and only gained, by self-induced and self-devised exertions, by experience and observation, in all the states, forms, and conditions of manifested being, through all degrees of Intelligence, from the lowest to the highest.

The "difference" between the "living" and the "dead" is slight, very slight, and is not irreconcilable. It is in itself merely that of body and state of consciousness. The living have all that the dead have; the dead are, for the time being, minus a physical body, and minus objective or waking consciousness. The dead, cannot, therefore, "return" to the living, but the living can "go" to the dead. We do go to higher planes every night of our lives, but on our return

to waking consciousness we are seldom aware of it. The barrier lies entirely in the waking ideas we hold, and our consequent actions and their inhibiting results. The situation is exactly paralleled by that of two living persons so separated that their five senses cannot reach each other, and without physical means of communication. Imagine one of these two persons asleep or dreaming and the other anxious to get in communication with him. How is that to be accomplished?

So far as our religion, our philosophy, or our science knows, communication is not possible in these circumstances. Occultism says that it is, and that this kind of communication goes on all the time, unconsciously to average humanity, entirely consciously to certain exceptional persons. The question is first of all one of *fact;* only secondarily is it one of *modus operandi;* only in the final philosophical aspect is it one of rationale.

The mass of men feeling intuitively the fact, though not understanding either its scientific or philosophic meaning or religious bearing, have always "believed" in communication with the dead and the transfer of impressions from one to another without physical rapport. It is the perception in some degree of the fact that is the substratum or support of the religious instinct, whatever form of expression that instinct may take.

The fact is also "believed" or suspected by many otherwise "irreligious" and materialistically inclined people. Scientists, hard-headed "business men," professional men, and many others in all walks of life, are intensely interested in experiments to determine the reality of thought-transference or telepathy, mind-reading,—all that goes under the general terms of psychic research and Spiritualism. They realize that our knowledge of psychology is exceedingly limited and are not disposed to admit the word "impossible" to their lexicon, or, on the other hand, to accept the dictum of the theologians that such research is "forbidden" by "God," or that it is one of His "mysteries."

In general, all these explorers travel the route made familiar to the student of the metaphysical history of human progress in religious, psychological and mystical matters. They investigate the subject through the agency of prayer, of physical practices of one kind and another, and through "mediums." They all get "results" of various kinds, according to the means employed and the intensity of their efforts—their "faith" and their "works." Many of these results are—to them—"very astonishing," as we have said in a former article. But the results obtained, whatever they are, are invariably confusing, contradictory, uncertain, vague, and bewildering rather than enlightening. When the endeavor is made to relate them and connect them up, either with the well-ascertained facts and laws of physical existence, with the uniformity and sequence of all the observed processes in Nature, or with abstract ideas of purposiveness, justice and reason—when this is attempted all the theories evolved to account for the phenomena fail miserably and con-

tradict, the one the others. This is so, religiously, morally, philosophically and scientifically.

Alone, down the ages, Occultism has presented a consistent, concordant, scientific explanation of the principles, laws, processes and results of astral, psychic and intellectual action. In the teachings of H. P. Blavatsky and W. Q. Judge the truth about subjective phenomena of all kinds can be found. They devoted but little time and attention to the laws and actions of the physical constituents of man and of nature, and that only in an illustrative and analogical way, for they knew that in the subject of physical phenomena mankind is sufficiently interested; interested in fact out of all proportion to these other and more vital fields. It is to them that the inquirer and baffled experimenter must sooner or later turn for real instruction and guidance. To help on the advent of that day is the purpose of the student of true Occultism.

(To be continued.)

"EVEN AS YOU AND I"

YOU and I are beings still in evolution. The Masters are also in evolution—but not of it. For that evolution of which you and I are a part has already been completed in respect of certain beings who once were "even as you and I." These are the Beings known to the traditions and religions of all times by many names, as Gods, Saviors, Christs, and Masters. H. P. Blavatsky and William Q. Judge loved to call them by a name which at once identifies them with Humanity and with that Law of all Evolution of which They as well as ourselves are products and participants and agents. The truest and holiest name by which They have been denominated is that of our Elder Brothers.

In the ages that have gone by we became self-conscious beings, a Triad (Atma-Buddhi-Manas) which is immortal in its unity and therefore constitutes the Real Man. This Real Man who is ourself, has evolved for himself and in common with others various principles or instruments—seven in all—each one of them adapted to a plane of substance and consciousness. These instruments are as he has made them—or habituated them. The higher were first evolved, each stage of evolution being more concrete than the preceding one. In evolving the successive new instruments he did not lose the ones already evolved, but still has them—each for use on its own appropriate plane of consciousness and matter, and for co-ordinated use on any and all planes—when the time comes. That time has not yet come for most men because of ignorant and mistaken actions in the present and the past.

For the use of power on any plane is either in accord with the general purpose of Nature as well as of the particular plane upon

which Man is acting—or it is not. The Source of power is the Perceiver—the One Self in each—the use of power on any plane is either in accord with aspiration or desire, and this use, which is directed by the Real Man in each, sets karmic action and reaction in motion; it synchronizes the operating sheath with the other principles in man and nature—or the reverse.

Our physical body and personal nature are of course the lowest and least permanent part of our nature, and they are too often employed for actions based on desire and not on aspiration. Hence our instruments are in coadunition but not in consubstantiality. The instrument called "Lower Manas"—the personality—is a transitory aspect of the Real Man. It is "separated" during life from the more permanent and therefore higher instruments, because the minds of men are under the dominance of desire; yet it is through Lower Manas that Union with the Triad can be made through knowledge, understanding and effort. We should understand that "realization comes from dwelling on the thing to be realized" and so bend our thoughts and efforts to the merging of the temporary into the permanent aspect.

By adopting the ideas spoken of above and everywhere inculcated in the teachings of Theosophy; trying more and more to realize that we are the Triad, thinking and acting from that basis, Lower Manas is given a trend towards Higher Manas: at the same time, by reaction, an impulse from Higher Manas toward Lower Manas is instituted. If this is consistently kept up, what is called the Antaskarana (literally, between causes) is formed; it is also called the "bridge" between the higher and the lower; it is formed by Thought along the lines indicated.

Little by little then, concordant action in the lower with the higher, takes place; not, as too often obtains through life, a more and more discordant action. In time the connection becomes permanent and indissoluble and the "man" has become the Man; the fully perfected seven-principled being, one of the company of the Elder Brothers.

Perhaps these words from the Preface to W. Q. Judge's rendition of Patanjali may be of help and encouragement to students struggling earnestly by aspiration, by study, by thought and by consistent actions, to form this Bridge between the immortal and the mortal man:

"When a firm position is assumed with the end in view of reaching union with spirit through concentration, He comes to the aid of the lower self and raises it by degrees to higher planes. In this process the Will by degrees is given a stronger and stronger tendency to act upon a different line than that of passion and desire," and finally subdues the lower mind, making the higher mind and the lower one and the same: then the door of Buddhi is open, and direct cognition is possible.

QUESTIONS AND ANSWERS

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER VII (*Continued*)

Q. Is speech a product of the Mind?

A. What else could it be? The desire to communicate with others must have arisen first in the mind; then the means by which that could be brought about had to be worked out in sounds having agreed meanings; all arising from desirability perceived by the Mind.

Q. Why is it that when we are awake we can remember the waking state, and know it and compare it with the dream state; yet in the dream state we cannot remember the waking state?

A. When one says "I dreamed," he is *in* the waking state and is surrounded by the external conditions that go to make up that state of consciousness; he is therefore comparing the state in which he finds himself with another state whose surroundings are not then present or evident. On the other hand, in the dreaming state, all that made up his waking state is absent from his perceptions, and he is surrounded by a world of his own creation, which for the time being is objective and real to him; his perceptions are "awake" to the dream and immersed in it, so he has nothing before him to compare the states of waking and dreaming with. Should he be able to make comparisons, the dream state would cease and he would be awake. There are many kinds of "dreams" so-called, the highest of them being recollections of the activity and real awakeness of the Inner Man, but these are not ordinarily translatable into terms of bodily consciousness.

Q. How can Lower Manas be united to Higher Manas?

A. There is but *one Manas* in reality; what is called Lower Manas, is a temporary aspect of the One Manas, connected with, and conditioned by, physical existence under Karmic re-action. In this relation it produces the illusion of separateness, from which flows desire and selfishness. Ignorance of our real spiritual and egoic nature produces a separate and personal basis of thought and action which bring their karmic results. Knowledge and understanding of our *real* nature, together with thought and action based upon it consistently and persistently, make Manas one again; the

lower, temporary "self" disappears. The *"Voice of the Silence"* says, "The Self of Spirit and the self of matter can never meet; there is no room for both."

Q. Have the Egos a universal language?

A. Not in the ordinary sense of the term, that is, some special mode of speech, or mode of communication, common to all egos. It is more nearly described as a communication of ideas and experiences by means of pictures. In the *Secret Doctrine* "Kriyasakti" is described as "the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy". This is an egoic power which has no need of language in our sense, that is, sounds and corresponding signs, but can use a "living picture" exhibiting all the qualities contained in the idea which it represents. This question brings up an important point: we have to learn the "language" of the Inner Ego, so that we can make a proper translation in terms of our thinking. For at all times the "language" of the plane through which the Ego floats nightly is a foreign one to the brain we use; on this higher plane a sound may be pictured as a color or a figure; a historical event may not only be shown as a picture, but as a light or a shadow, etc. We need to be able not only to perceive and record in the physical memory these impressions, but to understand their meanings; this is only possible by making ourselves porous, so to speak, to the influences from the higher Self, and by living and thinking in such a manner as will be most likely to bring about the aim of the soul. This leads us unerringly to virtue and knowledge, for the vices and the passions eternally becloud our perception of what the Ego tries to tell us. The hindrance is found in our own daily life and terms of speech, thought and feeling which form the basis of our personal existences.

Q. What is Polarity?

A. Everything in Nature has its own kind of Polarity; that is, each object or element is attracted by certain other objects or elements, and is repelled by still others. The *normal polarity* of our bodies causes them to remain on the earth, the latter being positive to our bodies and our bodies negative to the earth. Yet there are many attested instances where the polarity of the body becomes so changed as to cause it to be held in suspension some little distance above the earth; this change is called "levitation"—a misnomer, for it presupposes that the body becomes lighter and therefore floats in the air; the condition is due to a change in polarity whereby the body becomes more positive to the earth's positivity, the two positives repelling each other to a greater or less extent according to the degree of positivity aroused in the body. Polarity is a state which includes the two poles—positive and negative.

Q. Page 57 speaks of memory presenting pictures to Lower-Manas and therefore Higher Manas is obscured. Please explain?

A. Lower-Manas is that aspect of Manas which is connected with, and interested in, physical existence; the astral-physical brain

is the instrument of registration and expression of the memories of physical life, the storehouse, so to speak, of personal experiences. When the person is not occupied actively in thought and action with some subject or object, the astral-physical brain presents pictures of past scenes, thoughts and feelings; herein lies the cause of most dreams. Even when awake and active, there underlies our mental activity this memory stratum of personality which colors what we think, say and do. In all ways, in the generality of human beings, this automatic resurgence obscures the action of the Higher Mind, the Real Ego.

Q. Would Nature impel us under a working of the Law of Periodicity?

A. It should be understood when using the term "Nature" that it means "the collective action of all beings of every grade". It is not a guide or overseer who will look after us and propel us in the right, or any direction. The Law of Periodicity brings back that which had been; the individual is either prepared through right ideas to go forward, or he is not, because of false conceptions; he feels the effects of the Law of Periodicity according to his advance or retrogression; he takes *his own place* in the general grind of the wheel of Collective Karma.

Q. Would it be desirable to live nearer the Sun?

A. It is not a question of desirability with any being; it is always a question of karmic affinity. The law of our own being places us where we belong, and from the point of view of progress, we cannot start from any place than where we are. If the question intended to ask if planets nearer the Sun are inhabited by more advanced humanities; it is stated that they are.

REMARKS

We have concluded the Seventh chapter; it might be well to run briefly over the ground that has been traversed and grasp something of the sequence of the chapters. The first chapter deals with the existence of living beings who have become perfected in wisdom, knowledge and power during past vast periods, to whom the title of "Masters of Wisdom" has been given. This chapter is largely devoted to pointing to the *fact* of the existence of such beings making their presence felt among men at certain periods; that what is called Theosophy is a portion of the knowledge of those perfected beings, and that They are the custodians of all knowledge gained through the vast periods that have passed. It is important for the student to grasp and hold to these facts, for on the one hand they point to the Masters as ideals and as facts, as well as the goal towards which mankind should aspire, and on the other, to *Theosophy* as Their Message to Mankind, as a knowledge gained through observation and experience, and not a theory or dogma invented by man. There is also another fact known to older students and one which beginners would do well to bear in mind, namely, that the student's acceptance and recognition of Theosophy

and the Masters as stated brings about a subtle connection between the inner nature of the student and those Masters, and renders help from Them possible through that inner nature.

The Second chapter begins, as all study should begin, with a statement of general principles, the general laws governing the Cosmos, and the seven-fold division throughout manifestation. It also gives the real age of the world as well as that of Humanity, and shows that Mind is the intelligent portion of the Cosmos, and that the process of becoming is under the Law of Periodicity, that is, the return of that which was, plus the intelligence gained; for evolution is accomplished by the Egos within, who at last become the users of human forms.

The Third chapter deals with our Earth, showing it to be also seven-fold in composition and nature, and to be subject to the general laws governing the Universe. Applying the Law of Periodicity to the Earth, it is shown as a re-embodiment of a planet which preceded it—the Moon in fact; that a mass of Egos belong to each planet—such as Venus, Mars, etc., and that they constitute the evolutionary forces behind and within each of these planets; that our Earth is in the fourth stage of evolution, other planets being more or less advanced than we.

Chapter Four treats of the Constitution of Man, giving his seven-fold principles, divided into the three higher principles which constitute the Real Man, and the four lower ones which are the transitory aspects on earth of the three higher principles—the Real Man.

Chapter Five treats of the Body and Astral body as the lowest of the classification given. The physical body is shown to be an illusion in the sense that its component parts are constantly undergoing change; that Life is not the result of the bodily organism, but that our perceptions proceed from, and are received by, our sense organs in the Astral body, so far as the physical experiences are concerned, the Astral body being in fact the point of physical contact for embodied creatures. There is also shown the part that the Astral body plays at seances, and that it also accounts for telepathy, clairvoyance, clairaudience, and all such psychical phenomena. There is no particular chapter devoted to Prana, because it is an aspect of the One Life, which flows from and is the expression of each degree of acquired intelligence—or power of perception and action.

Chapter Six considers the fourth principle, Desire or Kama. It is called "the balance principle" because according to the nature of the desire will the trend of the entity be, either towards the spiritual, or the earthly. This principle is in the astral body and is the cause for the physical body; the body does not give rise to it, but only affords a means for its physical expression. Desire has both a lower and higher aspect.

Chapter Seven treats of the Fifth principle—Manas, the first from below of the Real Man. During incarnation Manas, the thinker, is connected with and immersed in physical existence; this

connection is called Lower Manas, as distinguished from Higher Manas, that aspect of the Thinker which relates to His real spiritual nature. As long as Manas is bound by desire, reincarnation is a necessity. As Higher Manas, it is the permanent individuality which carries the results and values of all the different lives lived on earth and elsewhere. As Lower-Manas, it interferes with the action of Higher Manas, because at the present point of evolution, Desire and all corresponding powers, faculties and senses are most fully developed, and occupy the attention of the entity while in the body, thus obscuring the action of Higher-Manas, the spiritual and permanent individuality. Lower-Manas uses the human brain to reason from premises to conclusions, but this is the lower aspect of Manas, and not, as many suppose, the highest and best. The higher aspect of Manas is the intuitional, which knows, and does not depend upon reason; in this case it is Manas lighted by Buddhi; in the other, Manas involved in Desires.

THE TWO WISDOMS*

Mundaka Upanishad.

II.

MANIFEST, near at hand, moving in secret verily is that great support, and by it all this is upheld, whatever moves and lives with open eyes. Know this as Being and unbeing, the adorable supreme, beyond the knowledge of beings, most excellent.

The Being like flame, smaller than small, in whom the worlds are laid, and the dwellers in the worlds; this is that unfading Eternal, this is Life and Voice and Mind. This is the Real, this the Immortal, know dear that this is the aim to be reached.

As bow, grasping the hidden wisdom, the great weapon; laying on it the sharpened arrow, aspiration; drawing the bow by thought bent on that Being, know that the mark is that unfading Eternal.

The holy aspiration is the bow, self the arrow, the Eternal they call the mark; it is to be pierced with steady aim; let the self, arrow-like, become one with the mark.

In whom are heaven and earth and the world between; in whom mind and all the lives are fixed, know that One as the Self, and be rid of all other voices, for this is the bridge of the immortal.

Like spokes in the nave of a wheel, in this all channels are joined together; this is he who moves within, through manifold births. Think on this Self as the holy aspiration Om; may you reach safe the shore beyond the darkness.

He who knows all, who is all-wise, to whom this greatness in the world belongs—this Self is set firm in the shining ether, in the

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* This article was printed by Wm. Q. Judge in the *Oriental Department* papers, May 1895.

luminous dwelling of the Eternal. In the form of mind, this guides the lives and the vestures, set firm in the food of the worlds; setting their hearts on it, by discerning this, the sages behold well him who shines as the bliss-formed immortal.

The knot of the heart is opened; all doubts are cut; all his deeds fade away on beholding this supreme who is the first and the last.

In the highest golden veil is the stainless, partless Eternal; this is the shining, the Light of Lights that the self-knowers know.

The sun shines not there, nor moon and star, nor this lightning, nor fire like this. After the shining of this, all shines; from the shining of this, all else receives its shining.

For the Eternal verily is this immortal; eastward the Eternal, westward the Eternal, southward the Eternal, and northward; below, above, extended the Eternal, this all, this most excellent One.

Two well-winged ones, well mated, cling together on the branch of the same tree; one of the two eats the sweet figs; the other watches without eating.

On the same tree the spirit sinking down, for lack of the Master, is full of sorrow, wandering in delusion; but when he beholds the other, the beloved Master, as his own great Power, his sorrow is gone.

When the beholder beholds the gold-colored maker, the Master, spirit, Eternal, the womb of worlds; then the wise one, shaking off good and bad, stainless reaches the supreme union.

This is the life which shines through all beings; knowing and understanding this, he declares there is naught beyond it. Rejoicing in the Self, delighting in the Self, doing all as the Self, he is the best knower of the Eternal.

Through reality and fervor is this Self to be gained, by perfect knowledge, by perpetual service of the Eternal. In the inner vesture is this starry shining one, whom the men of self-conquest, whose stains have faded away, behold. Reality conquers, verily, not falsehood; by reality is opened up the path, the way of the gods that the sages ascend by, their desire is fulfilled; there is that Real's supreme abode. Great is that, divine, of form beyond imagining; that shines forth as subtler than subtle. Further than far is it, and yet close at hand; for those who can see, it is here, hidden in the secret place.

Nor by eye is it apprehended, nor by voice, nor by the other bright ones, nor by fervor nor deeds. But by the grace of wisdom he whose being is pure beholds the partless One by the light of the soul.

This subtle Self is to be known in consciousness—the Self in whom Life has his fivefold dwelling. The whole inner power of mind is bound up with the lives; when the inner power is made pure, the Self becomes manifest.

Whatever world the pure in nature pictures in his mind, and whatever desires he desires, that world he wins and those desires; therefore let the seeker for power honor the self-knower.

He knows the supreme Eternal, the home where the world resting there shines bright. The desireless sages who draw near to spirit, reach that luminous One.

He who desires, desires, and thinks on them, is born in that place through his desires. But all desires melt utterly away even here for him whose desire is accomplished, who has gained the Self.

This Self is not to be gained by speaking, nor by reasoning, nor by much hearing; whom the Self chooses, by him it is to be gained; and the Self chooses out his form as its own.

This Self is not to be gained by the impotent; nor by passionate emotion, nor by undefined fervor. But one who strives by these means, after attaining wisdom, the Self of him enters the home of the Eternal.

Gaining this Self, the seers exult in wisdom, having attained it; rid of raging desire, and entered into peace. The sages, finding everywhere the all-pervading, united with the Self enter verily the All.

Very certain in the knowledge of the end of wisdom, self-conquered through the union of renunciation, of pure nature, in the worlds of the Eternal, when their time is ended, full of immortality they are together free.

The fifteen life-divisions are gone, the bright powers withdrawn into their shining potencies; deeds and the Self that takes the form of knowledge have all become one in the unchanging Supreme.

As the rolling rivers go to their setting in the ocean, giving up name and form; so he who has attained wisdom, rid of name and form, reaches the divine spirit beyond the highest.

He who verily knows the supreme Eternal, becomes the Eternal; there is none in his line who knows not the Eternal. He crosses over sorrow, he crosses over sin; rid of the knots of the heart, he becomes immortal.

So it is declared by the Vedic verse:

Let him say this wisdom of the Eternal is theirs who have fulfilled all acts, who know the rites, who are established in the Eternal, who sacrifice faithfully to the one Seer; and those who have duly performed the vow of the head.

The Seer Augiras taught this truth of old; let none learn it who has not fulfilled the rite. Salutation to the higher seers; salutation to the higher seers.

FROM THE SECRET DOCTRINE*

The Universe is worked and *guided* from *within outwards*. As above so it is below, as in heaven so on earth; and man—the microcosm and miniature copy of the macrocosm—is the living witness to this Universal Law and to the mode of its action.

* From the Original Edition, Vol. I, p. 274; see Vol. I, p. 295, Third Edition.

RECOGNITION

EVERY Theosophist believes in the existence of the Masters and hopes and aspires toward that day when he may find Them.

It is right that each student, once he believes in the existence of Masters, should try to understand what Their nature and powers are, to reverence Them in his heart, to draw near to Them as much as in him lies, and to open up for himself conscious communication with Them directly. *This can only be done by rising to the spiritual plane where the Masters are, and not by attempting to draw Them down to ours.*

Now, what does this mean?

Does it not imply first of all that the barriers which exist between us and that to which we aspire lie within ourselves and nowhere else? If we cannot see this it assuredly means that we have no conception of what Their nature and powers are, however much we may "believe" in Their existence. It means, no less, that we have not as yet gained any true conceptions of the "seven principles" in Nature and in ourselves, however much we may have intellectually browsed upon the teachings of Theosophy and "believe" them.

What are those barriers?

Where else can they lie than in our own point of view?

Let us understand what a MASTER is, in *reality*, not in *appearance*.

A MAHATMA, or Master, is a Personage, who, by special training and education, has evolved those higher faculties and has attained that *spiritual* knowledge, which ordinary humanity will acquire after passing through numberless series of reincarnations during the process of cosmic evolution; provided, of course, that they do not go, in the meanwhile, against the purposes of Nature and thus bring on their own annihilation. We are all Souls, but the Master is a MAHA-ATMA, or Great Soul, *i. e.*, a Being who has *completed* that Spiritual, Psychical and Physical evolution that humanity as a whole is only at the midway point of. He has a body, but it is not like our body in its constitution. His psychical nature is not like ours, nor does it bear any resemblance to the "astral body" or "astral matter," we hear so much about and know so little of. *His* spiritual nature is inclusive; ours is *exclusive*.

We have read, remembered, and applied but little the theosophical writings of H. P. B. and W. Q. J., if we do not already understand that Masters do *not* come among men in Their natural physical bodies at the present time because it would be subversive of the ends They have in view; and that whether They, on rare occasions, do come among men, or men are taken into Their presence, it cannot be done without elaborate precautions. Why? Because the matter of Their bodies is *electrical*, in a sense and to a degree that we can but faintly imagine by thinking of dynamos.

When, therefore, people express a desire to "see a Mahatma," they really do not seem to understand what it is they ask for. The real Mahatma is not His physical body, and how can they, by their physical eyes, hope to see that which *transcends* that sight, even supposing they are taken into His physical presence? All they could *see* would be a human body, in *appearance* more or less like other human bodies, which they might or might not "believe" to be the physical body of a Master. All that they would *recognize* would be a human body.

Another thing that we might learn, if we would, from both *Isis Unveiled* and the *Secret Doctrine*, and, as well, from what is recorded of Jesus and all other Messengers of The Lodge, that at cyclic periods the Masters do, nevertheless, come among men and mingle with them freely. But they come in *borrowed bodies*. They "become in all things like one of us," and again we are deceived by *appearances*. "The neophyte may meet an Adept *in the flesh*, may live in the same house with him, and yet be unable to *recognize* him. For no nearness in space, no closeness of relations, no daily intimacy, can do away with the inexorable laws which give the Adept his seclusion." And why not? Because those laws are spiritual and psychical, not physical or personal. We might "believe" we were living with an Adept, or we might be utterly incredulous of the fact. What would we *know* about it?

Col. Olcott, A. P. Sinnett, Mrs. Besant, and many others lived in the same house with "H. P. B." Some thought she was a medium. Some thought she was a "chela." Some thought she was sometimes "used" by the Masters and sometimes not. Others thought she was a fraud, a charlatan; others that she was self-deceived; others that she was a powerful "mesmerizer," and so on, endlessly. The same persons thought one thing about her at one time and next day something else. What they "believed" she was, that she was—to them. And they held the same ideas in regard to W. Q. Judge. He was this, he was that, he was the other thing, in their wise opinion. And how could they be mistaken? Were they not in the same house with him? Were they not in daily intimacy with him?

But H. P. B. put Mr. Judge in an altogether different relation with herself than any other. Him she authorized to speak for her. Him she authorized to act for her. Him she gave literal *carte blanche* of confidence—in speech, in testimony, and in writing over her own signature. *This is true of no one else.* If any claims the contrary, let him produce the evidence. Why did H. P. B. take this attitude toward W. Q. J.? Perhaps she *recognized* what was there behind the mask, the "personality" which the others saw; behind the "borrowed body," if you will.

And Mr. Judge placed H. P. B. in an altogether different category from any of the others. She was no "medium," no "person," no part good and part bad, part wise and part foolish, part trusted and part untrustworthy "agent" of the Masters, to be accepted in this and rejected in that, to be damned with faint praise or denied

altogether, as *appearances* might indicate; she was none of these things to *him*. And why not? Perhaps, again, he *recognized* the Being who was working in and through a "borrowed body."

Perhaps each *recognized* in the other "the nature and powers," the "higher faculties and spiritual knowledge" which both possessed, and which none of the other students were able to *recognize* because they had them not, and could therefore only "believe" one thing and another, according to *appearances*.

But we hear, again, a great deal nowadays about "seeing the Master in the astral." Those who so speak convict themselves of gross vanity, self-deception, or plain attempts at fraud upon their hearers, in order to attract attention to themselves and gain a following.

For, in the first place, we know, if we *know* anything at all, two things, (a) that the Mahatma is no more His "astral" body than He is His physical body; (b) that any Adept, *Black* as well as *White*, can make his astral form visible or invisible, or can give it *any* appearance he chooses, and that these results can be achieved by him *at will* by a *mesmeric hallucination of the senses* of the witnesses simultaneously brought on, *without their being aware of the fact*. Afterwards, of course, the witnesses would be ready to stake their very lives that they saw a reality, when in fact all that they saw would be a picture in their own "mind" impressed there by the irresistible will of the "mesmerizer." Unless, then, the seeker to "see the Master in the astral" were himself an Adept he could not of his own powers prevent himself from being cheated in this fashion, nor know it when he was so cheated. But any one who has the slightest conception of the nature of Masters must *recognize* that They do not cheat anyone. Therefore it is only Adepts of the Left-Hand Path who will so deceive the astral wonder seeker, and what more natural to such dark beings than to take on the *appearance* of a Mahatma that the venturesome neophyte has in his imagination pictured, and to deliver such "messages" as the deluded mortal is looking for, from the "master" he is determined to find "in the astral?" Have we such a miserable and grotesque idea of the nature and powers of the Masters that we think we can thrust or force ourselves upon Their attention whether They will or no by "going out in the astral" in search of Them? Have we such utterly upside-down ideas in regard to the nature of astral matter and the characteristics of the astral state of consciousness that we think by muttering this or that "mantram," by doing without this or that article of diet or attire, by this or that belief or opinion, this or that posture, breathing, practice, sitting for Yoga or "meditation," we can "protect ourselves" from "adverse influences" and not only "find the Master" but *recognize* Him by His *appearance* in the "astral world?"

Woe to us if such are our ideas and efforts, for this is an "attempt to draw Them down." *Light on the Path* and numerous other warnings and instructions tell us plainly that if this is our method of approach to Them, "it will not penetrate the seclusion of

the Divine Adept, but will evoke the Terrible Forces which attend upon the *Black Side of our human nature.*"

"The observances and practices must be mental and moral, not physical and astral." Higher beings are to be perceived only by a sense pertaining to those higher beings. *And whoever therefore wants to "see" a MAHATMA,* must *use his intellectual sight.* He must so *elevate his Manas* that its perception will be clear of all *appearances,* and then he will see the MAHATMA *wherever he may be,* for that kind of sight is ubiquitous and *recognizes* all things for what they *are,* not for what they *seem* to be.

"*First* deserve, then desire," said one of those very Masters, in writing to all *aspirants for Chelaship;* and the *Voice of the Silence* gives the first two requisites to finding the Master and opening up conscious communication with Him, whether on the physical, astral, or any other plane: "To live to benefit mankind is the first step; to practice the six glorious virtues is the second."

The Master cannot be *recognized* through any other process or processes.

AROUND THE TABLE

DOCTOR threw down his newspaper with an exclamation of despair. He had been reading the foreign despatches and their trend had stirred him to the depths. "Just a hopeless confusion—that's what it looks like", he muttered, rising from his chair and beginning to walk up and down the room. "No knowledge, no direction—just a herd of uneasy, 'milling' cattle! Will conditions ever get normal again? I don't see how they ever can!" And he continued pacing up and down, up and down the cheerful, well-worn living room, into which a warming sun was sending any amount of brightness and comfort that winter Sunday morning.

Mentor looked up from the *Gita* he was reading as he sat in his big chair by the crackling grate. "Further disturbance won't help very much, Doctor," he remarked with a kindly smile for his restless old friend. "Do sit down and get comfortable, and then we'll talk it over—just what do you mean by *normal?*" he added, as Doctor sank back comfortably into his chair again with a relieved chuckle, pushing the disturbing newspaper aside.

"Oh, I don't know", was the answer, and Doctor studied a bit before he continued, "*normal* conditions—why I suppose we mean an all around stabilizing of affairs in general, a return to the status that obtained before the war. Yet, that could never be, of course", he added with an expression almost of surprise on his thoughtful, well-lined face.

"Just waking up to it, are you, Father?" said Spinster, who had caught the play of his features as she looked up from her writing-desk in a sunny corner of the big room. "Or rather, just *realizing*

the relativity of what we see taking place before our wondering eyes," she added musingly.

"No, the old *normal* conditions will never obtain again", said Mentor decisively. "What we have to find is a new 'normal', in this new cycle of human affairs; and that is some way ahead so far as time goes I'm thinking", he continued, "meantime confusion reigns abroad, and to some extent at home."

"A new cycle?" questioned Student from her magazine-strewn perch on the window-seat. "What special period have you in mind, Mentor? I thought the new cycle, Theosophically speaking, began in 1898, or thereabouts."

"So it did, Student", answered Mentor, "to speak from a more or less technical point of view, for about that time was a conjunction of three important cycles: the hundred year cycle, the Messianic cycle of about 2,000 years, and the ending of the first 5,000 years of the *Kali Yuga*. But cycles over-lap, you know, just as races do—and a race is a cycle of human activity. Really there has been, and in fact is now existent, a sort of 'twilight period' between the passing of the old times and the coming of the new, in which much Karma between nations, peoples and individuals is being adjusted."

"Like a clean-up of the physical earth before, or following, a minor *pralaya*, isn't it?" interjected Doctor interestedly.

"Very like indeed", agreed Mentor. "Surely there have been human cataclysms enough to sustain the analogy!"

Doctor nodded gravely, and there was silence for a few moments in the spacious, sun-swept room.

"But I said 'new cycle of human affairs'," Mentor went on, as if there had been no pause in his remarks, "for which a basis will necessarily be found sooner or later, adherence to which basis will constitute the new *normal*", with a nod for Doctor. "Some time will elapse before that basis discloses itself. It will be in advance of the old, the theological christian basis which has heretofore colored all the activities of 'christian lands'; but it will be far from ideal, though broader and better and more universal in its recognition and scope."

"These are really birth pains, then, that we are now undergoing as a civilization, aren't they, Mentor?" said Doctor reflectively. "Only one wonders what kind of a creature will issue from the turmoil!"

"If we as individuals could only help, how glorious it would be", said Spinster, her eyes glowing at the prospect. "But Theosophical students don't have the ear of the public to any marked degree", she added with a sigh of regret.

"We all *can* help", Mentor took up the idea with the utmost earnestness. "Thought itself can be one of the most powerful agents for good in this cycle of reconstruction. Students ought to realize the fact and act upon it. Much *can* be done by every sincere, unselfish Theosophist, if he only *thinks so*, in this crisis of human affairs when all the world is reaching out for relief and betterment.

"Do you remember something Mr. Judge once wrote", he continued, "in answer to a question: 'What can be done against Kali Yuga' (the black age)? He answered, "Nothing *against* it, but very much in it', or words to that effect. Let us see right now if we cannot get an application to the present situation: if Theosophical students themselves refuse to be shaken off their own sound basis by the general confusion; if they continue to study and apply the teaching in their own lives, and try to help others understand and use it; if they themselves watch the trend of world-events and try to see what immense betterments for all peoples the practical application of Theosophical principles would bring about—if Theosophical students will but steadily, sincerely and earnestly carry on in these ways, their thoughts will find lodgment in the minds and hearts of the leaders of men—those who *are* in the public eye and *do* have the public ear, and who are seeking and studying to find the best course to pursue—and good will flow, inestimable good for all mankind.

"We are in no small place", Mentor continued gravely. "We have no small responsibility. As persons we are quite unimportant and quite unknown. But as Egos every one of us is necessary, and any one of us can do much. Individual students, realizing something of the truth of this great fact in nature, can by their unselfish and earnest thought inject that leaven into the thought of the world that will enable humanity to raise itself another step toward true freedom. It is a personal and selfish desire for freedom, based upon mistaken ideas of life and its great purpose, that makes all the conflict. Just consider, then, how great is the power of *unselfish* thought in a world almost smothered in the exhalations of selfishness, fear and ignorance!"

Mentor sat reflectively for a time, and then turned to Spinster with a loving smile. "So much for your despair, my dear, and our impotence in general. There is no room for the first and no reality to the second. Unconsciously to ourselves as persons, we are actually helping the world of men to solve its problems. Our task as students of high philosophy is to grow so that our help may be conscious, even to the present personality, and thus immensely more effective. Meantime let us think and in thinking *try* to take advantage of every opportunity that comes to spread the true ideas, and to embody them in our relations with our fellow-men—all souls, minds, thinkers, like ourselves.

"Now, here is a wise old book for you, Doctor", he continued, with a whimsical smile, as he turned back to the *Gita* he had been reading when the latter first began his pacing up and down the room. "This ancient writing has a bearing on the subject we have been talking about. All of it is helpful in human problems, but supposing we look just now at the Second chapter, and read:

"'One who is confirmed in this belief is not disturbed by anything that may come to pass.'"

ON OCCULT STUDY

OCCULT study proceeds from universals to particulars. These stand to each other as causes to effects, and since causes always precede effects in point of time, and are the producing agents of all results, the study of causes *includes* effects. Hence Occultism proceeds always in accordance with nature as manifested: Law, Action; Cause, Effect.

Modern Science, on the contrary, endeavors to proceed from effects to causes, from particulars to universals, and from classifications of actions essays to discern the laws of their uniform operation. Modern science is wholly empirical, in its methods and wholly speculative in its theories. Time and again within a century elaborate hypotheses have gained currency and been accepted, only to be upset by the discovery of new facts in contradiction to the received explanations. Light, for example, was set forth as a form of matter finely disseminated, as radiations in that matter, as waves in that matter, as "imponderable" ether; as vibrations in "ether." Each of these theories explained some facts, each of these theories promulgated the "laws of light," and each in turn down to the latest, has been upset by further experiments and observations. If the Truth about anything is ever ascertained by the methods of science it can only be by some accident, some "lucky guess," and certainly that method of finding truth could hardly be happily termed "scientific." Science is great on facts. So was Mr. *Gradgrind* in Dickens' story. Mr. Gradgrind was constantly accumulating "hard facts" but his theories in regard to the meaning of those hard facts did not produce very hopeful results. And "finding the truth" does not mean nearly so much the ascertaining and classifying of "facts" as it does the finding out of what the facts really mean. Every man finds out "facts" a-plenty in the course of life, but what he learns from them is quite another story—and seldom one with a "happy ending."

Modern Science is the outcome of the theories and practices of Aristotle, who was a pupil of Plato and sought to improve upon his master. Plato was a philosopher and his methods were those of Pythagoras, as were also his philosophical ideas. Both were Initiates of the ancient school of Occultism, from whence they derived both their theory and their practice. Aristotle's methods were "inductive" as opposed to those of Plato, which were deductive. But in fact the peripatetics, or followers of Aristotle, cannot do with their "facts" alone. They have to have "whereon to stand" for facts do not produce themselves, but are produced by something, and that something always invisible. So with their "facts" of material life they had to guess at an invisible cause—"energy," in place of Plato's definition that "mind" is the originating cause of all visible effects. "Energy" has become in turn "dynamic" and "kinetic," and these have been replaced by "force," and now we have

the current scientific theory that the cause of matter itself as well as all the "phenomena" of matter is "electricity."

Theosophy, being a re-presentation in the world of the accumulated wisdom of the Initiates of the Occult schools, its students follow the principles laid down for their guidance and employ the Platonic method. And as a mathematical standard to be applied by them to all the "facts" they are confronted with, as well as to those new facts which they themselves as Thinkers are constantly the producing agents of, they accept the fundamental propositions of the Occult Philosophy, and find those propositions to "fit the facts" old or new, as a Cause fits an effect.

The use the student of occultism is endeavoring to make of those principles is to synchronize his whole being. Successfully to do that is to become one's self an Initiate into the mysteries of nature and of one's own being, and be a master of actions instead of their slave, as most of us are. The student of Occultism has neither use nor respect for the "philosopher who cannot endure the toothache patiently—" and that is the sort of philosopher most in evidence now-a-days.

Occultism teaches that each one is the Perceiver, the Thinker, the Producer of all the conditions and experiences that affect him; that these are all, good or bad, external to the Perceiver, who is permanent, unchanged and unchanging. Man is therefore a Creator as well as a Creature, the Causal Agent of his experiences as well as the experiencer of them.

So the true student divides the permanent from the impermanent, by recognizing the one permanent Self in himself and in all beings, and all things experienced or perceived as impermanent, and as caused by action on the basis of the perceptions and desires held.

That which involves us is our own actions—Karma. It is not some "law" outside ourselves, but is inherent in every being. Every being has the power to act and therefore must experience the reaction. Being thus, we can see that the Law of our own Being is absolute Justice and that absolute Justice and absolute Mercy are one and the same.

To perceive this is Knowledge. To act on this basis is Wisdom. To experience the results of action then becomes something neither to be feared nor to be coveted: it becomes Peace, and peace is a state we intuitively ascribe to every true philosopher. Karma is therefore the philosophy of Hope and Responsibility—and these two again, are one, as Perceiver and Actor are one; as Karma and Law are one; as Time and Eternity are one; as Life, here and hereafter, in us and in all others, is One, and that One the permanent Self of all beings.

To recognize that the Self is one; that the Self acts only through the creatures; and to act for and as that Self—this is the statement of Occultism; this the practice of the student of Occultism: to work with Nature, not against her.

ON THE LOOKOUT

Every little while we are asked for space rates by firms or individuals desiring to advertise in THEOSOPHY. Invariably we answer that this magazine admits no advertising whatever to its columns, never has done so, and sees no immediate prospect of changing a policy that was fixed from the start and has proven its advisability as the years pass by. Indeed, this publication is not carried on as a money-making enterprise, has never "paid" in that sense of the word, and probably never will. It was started six years ago for the sake of the good it might do, by a few earnest students who were grateful for the help the teachings of Theosophy had brought to them and who wanted to make the precious old writings of the Teachers more available to others. There was no thought of a money return then, nor has there been any such thought since; and to admit to the columns of THEOSOPHY the character of advertisements ordinarily found in the various "occult" periodicals would be subversive of the end we have in view, and a betrayal of the trust reposed in this magazine by its readers. We are moved to the foregoing statements by a recent examination of the advertising sections of some of the more popular "occult" magazines, which include various announcements from firms and individuals whose business it seems to be to appeal to the ignorant, the credulous, the superstitious—with the sole purpose of getting their money under pretences that are palpably false. We find the advertisements of "adepts" and soothsayers and self-styled clairvoyants; of books whose very titles, together with the extravagant and impossible statements made in their favor, tell a story of delusion or pretentious fraud. Here an "initiate" is making incense to sell commercially, there an "adept" is offering to read one's past incarnations—at a price. Of wonderful healers of various types and their promises direct or implied there are a plentiful supply; of special "occult" schools and teachings likewise. Then columns of offerings in the way of charms, talismans, magic mirrors and other supposedly occult objects that will aid us in communicating with the "spirit world" are printed. One needs only a modicum of common-sense to know at once that such advertisements are skillfully planned and worded with the object of trapping the unwary—the conclusion is inevitable—into giving up his money. And yet supposedly "respectable" publications admit advertising of this sort to their columns monthly. Is there no sense of *responsibility* to their readers in the minds and hearts of these publishers? It would seem not. Nor any understanding of the karma that is assumed when an intelligent person directly or indirectly misleads or defrauds a less intelligent one by appealing to his cupidity or his superstition—to say nothing of the terrible reaction that must flow from putting on the wrong track one who honestly and unselfishly desires spiritual knowledge. It is the duty of Theosophical students in general, and especially those who stand in a certain relation to H. P. B., to denounce and expose fraudulent "occultism" whenever and wherever found—not for the glory or self-satisfaction that results to the Theosophist from such a course of action, for there is none—but for the protection of the ignorant and the weak, for the help "of him who knows still less than thou". It is more often than not a thankless task, for the deluded seldom are grateful when their ideal is shown to be false; but it is a necessary task for those whose "door is through H. P. B." THEOSOPHY and the Association of free and independent students which publishes it are dedicated to that task, and we shall never be slow or timid in doing all that we can, and the best we know how to do, in that direction.

"Good will come out of the war." "It is going to wake us up." "We are learning from it." Such phrases have been circulating freely in the last few years. Theosophy would seem to teach us that only as much good can come out of it as has been put into it, and that taking everything into con-

sideration it has not been the most wholesome way of learning some tardy lessons. A man may learn much by the loss of an eye, but who could say that there is not a better way of learning?

In these very early—might we not call them pre-natal days of reconstruction—we see hopeful signs that certain necessary foundational ideas will underlie the upbuilding. Among these is a recognition of the working of the Law: a feeling that a higher power than man's vengeance will bring "poetic justice" upon the country that was the cause of so much suffering. A hopeful sign is seen that there is a recognition of more Truth than "poetry" in Divine Justice, the word Law occurs in place of God, and quotations from Herbert Spencer and the Bible literally rub elbows. (Recent *Outlook*.)

From Lloyd George come some stirring words as he plans his campaign upon his re-election as British Premier. He sees in the outcome of the war "a knowledge of a common brotherhood of suffering and effort." He calls attention to the fact that slums, unhealthy conditions and disease among the poor react against the well-being and safety of all. He says, "A prosperity of which only one class partakes is no prosperity at all".

There is a recognition of Unity and Brotherhood in his words and deeds that it is good to see in a leader of men.

In "The Trenches and the Church at Home", (January *Atlantic*) Harry Emerson Fosdick says:

"And now the crack of doom sounds over the old world as it used to be, and all things are melted and remoulded before our very eyes. Do we of the churches still think that in undisturbed serenity we can jog along in the old rut?"

Mr. Fosdick's plea is to change the Church. In brilliant fashion he arraigns the narrowness, pettiness, secularism that exist. He quotes the sayings of soldiers to show that they are unlikely to lace themselves into conventional faiths, are unlikely to feel vital interest in the worn theological discussions that, possibly, still hold some of the cramped and rigid minds that have not been jolted into openness by the reverberations of menacing cannon. He realizes that the old creeds will not fit them as well even as the mufti they discarded for uniform when they were three inches smaller across the chest.

Mr. Fosdick is fearless in his arraignment, and states the case against the churches much more forcibly than it could be done by one ignorant of the inner workings. He quotes a British officer as saying:

"The reason I don't like religion, padre, is that it's such a selfish thing. It simply threatens sinners with hell and promises comforts to the good." Mr. Fosdick calls this "Unjust to progressive Christian thinking," but is "not sure that with a clear conscience I can charge that soldier with misrepresenting the appeal, to which I have listened till my soul grew sick."

This troubled writer in all sincerity, wishes the returning army to feel that the churches have been "stabbed wide awake." But if this wish came true, what then? Once let the church wake to Reality and it would soon become a lost species. It would be as anachronistic as a revivified fossilized dinosauros. The mistake Mr. Fosdick seems to make is in his premise, unspoken but implied, that the Church is fundamentally right. We would like to ask how anything so changeable, so subject to progression or retardation of its ideas, could have a stable basis. The church, (or part of it), has managed to get away with a change from belief in creation to a belief, (about as effective), in evolution. That sort of dodging is all right while it is somnolent, but once wide awake? Will its adherents, when awake, not see that Truth which should be the foundation of all religion, is in fact the only religion worthy of the name, must be unchanging? One could say more. Perhaps it is enough to say that once wake up the minds of the priestled "Christians" and the very walls and fabric of the church would be consumed in the fire of the aroused God-within.

This sincere, honest, criticism by Mr. Fosdick of an institution he reveres, is in the spirit of a great reformer, and may be counted as another "hopeful sign".

On the passing of the great patriot-soul, Theodore Roosevelt, thousands of people have been touched by sincere grief. "Appreciations" by the score have appeared in the public press, but though great praise is bestowed on his achievements, the key-note of his character seems to be strangely missed—whether from some remnant of ancient jealousy, or from a simple lack of understanding. Death has removed many old-time animosities, but seems not to have quickened the intuitions of those who now look on. The "party" man is still the party man, and sees mistakes, errors, faults where he might see only that Theodore Roosevelt was bigger than any party to which he belonged; that the party was to him only a machine for conserving energy and putting it to use; that his principles, and the convictions resultant from them, were far beyond the range of mere politics, or the approval of any man or men whose "principles" were chiefly involved with expediency.

No greater reverence could be paid Theodore Roosevelt by a Theosophist than to say that his was the lion-hearted courage like to that of H. P. B.—a courage that never faltered in the interests of the people and of the nation, of Brotherhood, in fact, though his "Brotherhood" was one to be practically realized, and not a thing of words and names, such as so often parades in public print under the term.

Theodore Roosevelt set an ideal for men of public life in the single-heartedness of his purpose, in the largeness of his vision. From these qualities arise a discrimination and ability for right action, a confidence, which men of smaller calibre call "egotism". And yet in one article noting this "Egotism", the writer also says that Mr. Roosevelt was very amenable to correction, always willing to admit a mistake, and eager to make amends! Where ever before was found such an egotist? All egotists of our acquaintance never made a mistake, and if forced to admit a too palpable one, sulk in their tents forever after! Nor could Theodore Roosevelt's popularity with the people ever have existed, were he an egotist. People are very quick to see and condemn the faults they themselves have, however little they may appreciate a valor and a virtue beyond their ken. No; his popularity was not because he was "brilliant" or "distinguished" either (pallid words, indeed, to characterize that great, glowing soul!) but because the *man* shone forth with the genial warmth of the sun hiding nothing for himself and giving to all a measure of his vital, quickening stimulus.

Many minds were looking forward to the crowning of Theodore Roosevelt's life by the work he would find to do in the reconstruction. He is gone—the great light of the nation—but may it not be that as we, under Karma, struggle to our feet alone, something of his bravery and of his vision may underlie the new construction?

A great and devastating war has ceased, so far as military operations are concerned, and affairs are in a presumptive way towards peace under an armistice. The nations who gave of their blood and treasure to defeat an attempt to enslave the peoples of the earth are endeavoring to devise a comity of nations, whose ideals and efforts will be directed towards the peace, well-being and freedom of all peoples of the earth. All wars are fought because of conflicting ideals or ideas, so if real peace is to be found and not a mere temporary cessation of physical hostilities, there must be formulated, accepted and adopted, such basic principles of thought and action as are self-evidently true, and which are capable of being universally applied, individually and collectively. For after all is said and done, it is not nations that make war or peace, but individuals who in their collective capacity adopt similar ideas. Peace is therefore not a question of the cessation of physical hostilities, but

the adoption of common principles, and herein lies the difficulty that confronts those who would make such fearful struggles as we have seen impossible. By force of arms Germany and its allies have been defeated. One would think that this, to them disastrous ending, would give another trend to the ideas of the people composing those nations, would show them in letters of fire that the "German idea" and training are at variance with peace and true progress; but facts are in evidence that the same old spirit and idea rules, and is carried out in self-destruction because of powerlessness to destroy other peoples. There may be true humanitarian patriots among them, but they have no place nor power because of the spirit of destructiveness and individual self-interest which controls the great majority. German kultur is being worked out to its legitimate conclusion, and those who would see the world at peace are awaiting that determination.

There is a principle which has been generally accepted, namely, that each nation has the right to determine for itself how it shall be governed; but, it may be asked, is this a true humanitarian basis? It does not seem that any real gain can be made in the world's well-being and progress unless those principles are in vogue which apply to every nation, dependency and individual alike; and this means that the question is not one of national ideals, but of individual ones—a common source, a common aim, purpose and teaching, nothing less can bring a permanent peace and universal well-being and progress.

But where are we to look for such a basis? Is it in our vaunted Christianity with its warring sects and its separatist applications? It cannot be; for if there had been a real comomn basis among so-called Christian peoples, such a condition as now exists would never have arisen; the warring nations have fought *as Christians* according to their selfish or other interpretations. On consideration of all the facts, do we not find that sectarian religion lies at the root of all differences between individuals as well as nations; for sectarian religion is based upon selfishness, *our* beliefs, *our* protection, *our* salvation. This attitude carried into our national pride, our politics, our commercial and social relations, accentuates our selfishness individually and collectively, so that in fact we are at war with each other all the time, a state which finally must crystallize into a sectional or national struggle. We hear even now the rumblings of the approaching storm, not only in other countries, but in our own; for the same seeds which sprouted, grew and spread in other lands have begun to sprout here. We must admit that these all arise from ignorance and selfishness, but what do we possess in the way of knowledge and unselfishness to offset the evil that portends?

"A League of Nations" is the new phrase to conjure with, but what can that effect when the nations that compose it maintain their national self-interests and commercial supremacies? The seeds of differences lie in these very things; a mass of people as a nation, bound together by a common self-interest, can never be at one with any other nation. Nevertheless, however faulty such a league will prove itself to be, it is a step in advance of where we now stand, and it would seem as though Mankind could only advance slowly step by step towards a knowledge of the real goal; a knowledge which if inculcated and adopted would make the world a heaven compared to what it is now. What prevents? Selfishness and its companion, ignorance, prevents. It is not as though we had no means of obtaining real knowledge, for true and complete knowledge has always existed; men prefer to be "blind leaders of the blind"; "having ears to hear they will not hear, and having understanding they will not understand". But why not?

The thoughtful man knows that we have laid too much store on "belief". There are so many differing "beliefs" that we have become tolerant of, or rather indifferent to, the beliefs of others, while resting securely in our own, towards which others are also indifferently tolerant. We admit and recognize the weakness of "belief" in others, but what about our own? Do we hesitate to throw away a belief when it bids fair to interfere with our desires? Among the many "beliefs" we can always find one that will not interfere. But these are not the ways of knowledge, understanding and wisdom. Can it be that we will awake only when we are overwhelmed by the disasters that ignorance and selfishness cannot fail to bring about?

"The world is to be made safe for democracy", meaning self-government secured by the votes of *the majority* of the people of any nation; but what about the almost as large *minority?* Are they self-governed? Whatever the advance may be over autocratic or class rule, democracy leaves much to be desired. Even "universal suffrage" on which we place so much reliance, gives us only the rule of *average* intelligence, and not the highest and best among us. There is evidently something wrong about our ideas and our system, and it is time that men should take advantage of this transitional period to find a sure and certain basis of thought and action, not only for our nation, but for the whole of humanity. It devolves upon the United States to do this, for the adjustment of karma between the European nations has lifted this nation into a leading and hence responsible position.

"Are we to blame for what we do not know?" was a question once asked. The answer was, "We are, if we are satisfied with our beliefs and present knowledge, and make no effort to learn more." We place our reliance on our beliefs, our conceptions of Man and God, and rest there in our accepted ignorance. This is the cessation of effort; a standing still and an endurance of the evils brought about by our false conceptions. The crime and the pity of it is that it need not be, for Theosophy supplies every need for a practical basis: "its *practical* realization *alone* can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from another; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy *alone* can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands brothers, is placed in trust the welfare of the coming century (20th) and great as is the trust, so great is also the responsibility".